THE SPIRIT OF THE MARTYRS IS RISEN,

And the ſpirit of the old Perſecuter is riſen and manifeſt.

Several things being taken out of the book of Martyrs which they ſuffered for.

1 For working on Holy dayes, and for not having bells rung when they preached.

2 For eating fleſh in Lent, and on the dayes called *Frydayes*, and other dayes which are forbidden.

3 For not going to the Church, and for denying the outward Croſſe.

4 For ſpeaking in the Steeple-houſes.

5 For meeting together in houſes, woods, fields, and barns, and for not going proceſſioning, and for denying Organs.

6 For not paying Tithes, and Churching women.

7 For ſaying any place was as holy ground to bury in as the Church-Yard. And

8 For ſaying that the gift of God could not be bought nor ſold for money; for theſe things the Martyrs ſuffered, and for many other.

Let no man judge you in meats and drinks, and in reſpect of Holy-dayes; but let every one be fully perſwaded in their own mind, ſaith the Apoſtle, *Col* 2. *Gal.*4.

E. H. T. R.

London, Printed for *Thomas Simmons* at the *Bull* and *Mouth*.

K

THe difference betwixt the Church of *Rome* now, from the ancient *Roman* Church, who pretends authority to inveſt Biſhops to give Benefits to bind Conſciences, and make Laws to ſpoil the Churches, and for diſpencing the eating of meat in times forbidden, and the time hath been, *Let no Biſhop be given to any people againſt their wills*, which is contrary to what is now, but both were to be content and agree; then the Biſhop of the Church of *Rome* went to excommunicate the Eaſtern Churches, becauſe they were contrary to him, who were degenerated from the ſteps of their Elders, who ſet up Colledges, Monaſtries, and firſt-Fruits, and Impropriations, and Reſervation of Benefits, and ſpoiling of Pariſhes, which in the old *Romans* Churches the Elders were never known ſo to do, and the Church of *Rome* is another particular Church to bind and abſolve, to bind and burden Conſciences with Conſtitution to Excommunication for worldly matters, and for not Ringing of Bells at the Biſhops coming, and for not paying of their Fees and Rents, for with-holding the Church goods; and though Chriſt ſaid *Give to Ceſar*, Yet he did not ſay ſo to the High Prieſt; though Chriſt ſaid to his Apoſtles, *the King of the Nations have Dominion over them*, Yet he told his Diſciples they were not to do ſo, giving them to underſtand there was difference betwixt the Kingdom of the World and his Kingdom.

Great vol *pag.* 2. *pag.* 3. *pag.* 4. *pag.* 5. *pag.* 6.

The Councel of *Paris* in the time of King *Ludovicus*, where all Biſhops and Prieſts be expreſſly forbidden to Excommunicate any man before his cauſe be known; Moreover in his Laws and Conſtitutions he Ordained in Church matters a number of Churchmen, Clerks, Churches, Monaſteries, Monks, and that the holy Myſteries ſhould not be done in Private houſes, whoſoever did attempt the contrary ſhould be deprived; here they Deprived and Excommunicated them from the Church in the Primitive times, & now the Biſhops, the Kings & Princes muſt acknowledge them Lords.

Gregory denied the Title of Univerſal Biſhop of *Rome*, but *John* the Monk of *Conſtantinople* ſent to *Gregory* to have his

pag. 12.

conſent to be called Univerſal Patriarch, but *Gregory* denied that Antichriſtian Title; So the Biſhop of *Rome* was contrary then to what is; and *Gregory* ſaid it was againſt the Goſpel,
pag. 13. and the Decrees of the Canons of *Nicenes* Counſel: and ſo whether the Pope which is gotten up in the Chair of *Peter*, as he pretends, is not gone from the Doctrine of *Peter*, and ſo after he was got in, then they glory in the greatneſs of his name.

pag. 19. In the Primitive times they received the Bread and Wine, not at an Altar, but at a Table, after Supper, not kneeling and knocking their breſts, (and this was before there was a Pope) but the Prieſt did not receive it alone, but all the people together; not lifting it over the Prieſts head to worſhip it, but either ſitting or ſtanding after Supper, according to which form the *Moſcovites* yet to this day follows the old right Receiving it ſtanding, experience hereof was ſeen here at *London*, in *October*, 1569.

Again *Pauls* Doctrine and the Miniſters of Chriſts Church have their authority and armour likewiſe to them limited, which is onely Spiritual and not Carnal, whereby they fight not againſt fleſh and blood, but the powers of darkneſs, errours and ſin.

pag. 21. If *Paul* were now alive to ſee the Pope of *Rome*, and the heap of Ceremonies and Traditions, and Maſſe-books, Beads and ſwarmes of ſuperſtitious Monks and Friars, and Sermons in his Churches, and aſſertion in Schools of the Popes pride and glory, and cruelty and perſecutions, he would ſay this was nor true education, but deſtruction and ruine of Faith, neither was this any true Church of Chriſt, but a new found Religion, and *Paganiſm* under the name of Chriſtianity; ſo the Name of Chriſt they profeſs in words, but his Office and
pag. 24. Glory they deface and ſeek it not, but under his name they ſeek their own glory, by Chriſt is remiſſion of ſins; ſo he that delivereth his friend out of his enemies hand for a time doth him a pleaſure, but he that killeth the enemy out of the way giveth perpetual ſafety; then what need any auricular confeſſion

It ſpeaks againſt ſelling of Sacraments for money, which
pag. 25. was not uſed in the old *Romans* time, and people adoring and knocking and kneeling to them, and ſo through their idolatry they abuſe it, and going Proceſſion in Towns and Fields,

which

which practiſes were not in the old Church of *Rome*.

And becauſe of *Matrimony* they gain to themſelves much money, ſo examine the whole Religion of the Church of *Rome*, and it conſiſts altogether in outward Ceremonies, Confeſſions, Abſolutions at the Prieſts hands, ſacrificing of the Maſſe, buying and ſelling of Pardons, purchaſing of Abbies, worſhipping of Images, Reliques, Pilgrimages, building of Churches, Monaſteries, outward geſtures, Garments of divers colours, choiſe of meat, obſerving a ſet number of Prayers, faſting from victuals, keeping of Holy-dayes, coming to the Church to the Service, and this is contrary to the old Church of *Rome*; The Prieſts ſay *Mattens*, ſing Maſſe, keep Vows, not marry, and to be buried in the Church-yard, to be Rung for, and to be ſung for, and to be buried in the Friers Cool, to find a ſoul Prieſt, and theſe are no Conventiclers, though they be contrary to the Church of *Rome* in the Primitive times; Preſcription for Lent, Faſts, Matrimony, to abſtain from all fleſh meats, and Matrimony during the ſame time of Lent, and all this is againſt the old Church of *Rome*, before there was a Pope, and contrary to it. *pag.* 26.

In the Ten perſecutions.

OROSIUS writeth that *Nero* was the firſt that raiſed Perſecutions againſt the Chriſtians. *Great vol pag.* 31.

And *Paul* was accuſed, as *Obdias* ſaid, that *Paul* taught new Doctrine, and ſtirred up ſedition againſt the Emperour of *Rome*, and ſo was called before the Emperour, who cleared himſelf of that accuſation, and ſo its the ſame now as it was then, who raiſed falſe accuſation againſt the Innocent.

Its reported that Pope *Alexander* was the firſt founder of *Holy-water* and *Salt*, to purge withal and to ſprinckle. *pag.* 35. *pag.* 36.

Ignatius Martyr doth admoniſh and Preach to beware of Hereſies that is riſen up, but keep and ſtick faſt in the Apoſtles Traditions, and this was afore the Popes trumpery and Traditions got up. *An.* 111.

The Epiſtle of *Antonius Pius* to the Commons of *Aſia*, *anno* 140 His Speech was, That Chriſtians ſhould not be moleſted nor perſecuted being Chriſtians, for they had perſecuted ſuch as worſhipped the true God, which was their ignorance who worſhipped other gods, and neglected the Religion of *Immortality*, and they that worſhip him they put to death, and *pag.* 37.

this

this the Emperour was againſt, and this was before there was a Pope.

pag. 44. They who killed the Martyrs and Saints, and afflicted them with ſtrange puniſhments, ſaying they brought in a new ſtrange Religion, which the Perſecutors ſaith the ſame now, to them that be in the life of Truth.

pag. 47. *Julius* the Emperor hearing how that *Julius* had forſaken his old Religion, the Emperor ſends for him, and ſaid, *Julius, what madneſſe hath poſſeſt thee, that thou doſt fall from the old common Religion of thy forefathers, and do embrace a new fond kind of Religion of the Chriſtians*, and ſo cauſed him to be beaten to death, *Anno* 175.

pag. 47. *Appollonius* affirmeth that *Montanus* the Heretick was the firſt deviſer and bringer in of theſe Laws of Faſting in the Church, which before was uſed to be free; here they loſt their firſt Eſtate from the Church among the Apoſtles.

Eaſter day was firſt commanded by *Pius* the Biſhop, to be celebrated of all men upon no other day but Sunday, and its pag. 48. ſaid, it came firſt from one *Hermes*, if the Papiſts hath not forged it, about *Anno* 175.

The firſt hallowing of the Sunday was for two cauſes, firſt was becauſe God made the World, and Chriſt roſe on that day, therefore they will hallow it, which is one of their own works.

pag. 50. When there was contention about *Eaſter* day, and they would proceed to excommunicate all the Churches of *Aſia*, then the Biſhop of *Lions*, the Counſel and other Brethren aſſembled together touching the Controverſie of *Eaſter*, and its ſaid in the dayes of the Primitive Church, the Ordination thereof was thus, as *Euſebius Palatina* and others record, that the Apoſtles being attendant to the Doctrine of Salvation, gave no heed to the obſervation of dayes and time, neither the Church to any Ceremonious Rights, beſides we read of no Ceremonies or Rights, but the Apoſtles leaves ſuch things free to the liberty of Chriſtians, to the uſing or not uſing, every man was left to his own diſcretion, as concerning Ceremonies, Dayes, Times, Veſtures and ſuch others, was not in the Church in the Primitive times, and the Churches had been at unity before they fell out about Dayes, Means, Times and Seaſons, contrary to the Apoſtles; and here you may ſee that

that the Church of *Rome* was buſie about Dayes which now they have got into, *Anno* 200.

About this time there was no Chriſtian Churches erected in *Rome*, and ſo then they had no publick Place, and they could not have a Publick Place granted them to aſſemble together, the Powers of the Earth having been againſt them; So then there was *Conventicles* though ſince they have made Laws, againſt *Conventicles* which their Predeceſſors did allow. *pag.* 52. *An.* 227.

The Papiſts how they make the Body of the Lord with their own mouths, and give it to others; How ſtands this Doctrine with Chriſts, or agreeable to his? *pag.* 53.

Fabian Biſhop of *Rome* Conſecrated new Oyl every year burning the old, and of Offering every Sunday, *Anno* 250. And here they were going from the Church in the Primitive times. *pag.* 54.

Anno 259 They which love to paint themſelves in this World otherwiſe then God hath Created them, let them fear leaſt when the day cometh of Reſurrection, the Creator will not own them; they that colour their locks with red and yellow, doth prognoſticate of what colour their bodies ſhall be in hell. *pag.* 63.

The Governour under the Emperour ſaid to the Chriſtians, it was not lawful for them to Convent their aſſemblies, nor to reſort as they were wont to do, even ſo as the apoſtate Chriſtians ſay now by the true Chriſtians. *pag.* 65.

Maximus the Tyrant, firſt of all he took from them all liberty and leave to convent and congregate in Church yards, under a colour, and is it not ſadder now, that Chriſtians ſhould hinder Chriſtians from meeting together, that they ſhould look upon the ten Perſecutions, and not ſee themſelves worſe then heathens which know not the Truth, which they *in words pretend to know.* *pag.* 74.

The Copy of the Emperial Conſtitution of *Conſtantinus* and *Lucinius* eſtabliſhed for the free Worſhip of God after the Chriſtian Religion, that the liberty and freedom of Religion ought not in any caſe to be prohibited, but that free leave ought to be given to every man to do then according to his will and mind, *We have given and commanded*, this is far off then what it is now, for the Chriſtians then had liberty given to them to keep their own Faith and Religion, for there was *pag.* 77.

free

free choice given to them to follow what Religion they thought good, but this liberty is wanting now.

But *Licinius* conſpired againſt *Conſtantine*, and became envious to the Chriſtians, that he deviſed wicked Laws againſt them, that they ſhould not call any Aſſembly, nor come at their Meeting Places, and that men and women ſhould not come in companies together to pray, and he razed their meeting places down to the ground; And one *Albanus* was the firſt Martyr in *England* that ſuffered death for the name of Chriſt, about *Anno* 319.

pag. 79.

Gordius of *Ceſera* a Captain of an hundred men upon a feaſt day in *Ceſera*, there much people aſſembled to games, he being got on a high place, with a loud voice ſaid, *Behold I am found of them which ſought me not, and to them that asked not for me I have openly appeared*, and ſo he let them know that of his own accord he came to their games, but the people little regarding their games, looked to ſee who it was; and the Cryer commanded *Silence*, who brought him to the *Sheriff* who ordained the games, who queſtioned him from whence he came, and for what occaſion he came thither, he telleth the truth of every thing as it was, ſaying, *I came hither to publiſh, that I ſet nothing by your Decrees againſt the Chriſtians, for I profeſſe Chriſt to be my hope, and when I underſtood with what cruelty you handle other men, I took this as a fit time to accompliſh my deſire*: Then the *Sheriff* with fury called for the Scourge and Gibbits, and Tormenters to puniſh him, and the more they tormented him, the more bold he was; and this may be a ſhame to Chriſtians, that cannot abide that their pleaſures and paſtimes ſhould be reproved, who follow their games and paſtimes as heathen, and ſo are not like the Chriſtians of old.

pag. 81.

Alſo one *Menas* an *Ægyptian* and Souldier forſook all, and gave himſelf to *Silence* and *Watching*, and meditating of the Scriptures, and at length he turned back again to the City, and there the people were at a paſtime, and he proclaimed himſelf to be a *Chriſtian*, and upon that he was brought before the Preſident, and they asked him his Faith, and he anſwered, He ſhould confeſſe God in whom was *Light* and *no Darkneſſe*; after this the Martyr was painfully pinched and punched; in the midſt of his torments he ſaid, *Nothing was to be compared to the Kingdom of Heaven.*

pag. 82.

Eulalia

Eulalia (a young Maid) got out of her Fathers houſe, and goeth to the Judgement Seat, and in the midſt of them crying out with a loud voice, *What a ſhame is it for you thus raſhly and without adviſement to kill mens ſouls, and throw their bodies alive to the Rocks, to cauſe them to deny the living God; Behold, I am one of the Chriſtians, an enemy to your deviliſh ſacrifices, and ſpurn your Idols, and tread them under my feet, and profeſſe God Omnipotent with my heart and mouth, and he muſt needs be an unupright Judge, which feedeth upon the innocent blood, and of godly men rents and tears their bowels; Go thou Hangman, burn, cut, mangle theſe earthly members, its an eaſie matter to break a brittle ſubſtance, but an inward mind thou cannot hurt for any thing that thou canſt do*; The Proctor or Judge ſaith, Hangman, take her, pluck her, tear off the hair of her head, torment her to the utmoſt; but ſaid the Judge, If thou wouldſt ſcape, *put with thy finger a little Salt and Incenſe into the Cenſer, and thou ſhalt be delivered*; but ſhe ſtood a while, and then threw down the Idol, and ſpurned abroad the Incenſe with her feet; then the hangman plucked one joynt from another, and much o herwayes mangled her body, ſo ſhe ended her life, being not above 12 years of age; and there it is ſaid ſhe took no delight in purple or gorgious apparel, balmes or coſtly ornaments and Jewels, but forſaking and deſpiſing all theſe, and ſuch like pompous allurements. *Anno* about 320. *pag.* 34.

The Clerks and Miniſters which were crept out of Perſecution were neither in number nor in order of life, according as it was in theſe dayes. *pag.* 94. *about anno* 330.

Concerning Lent, and abſtaining from Fleſh.

THere it is *Eccombert* King of *Kent* commanded *Lent* firſt to be faſted in in his Dominions, about the year 550. *Vol.* 1. *p.* 141.

There it is ſaid in the Hiſtory of *Hermanus Mutins* we read how in the year of our Lord 1212 in this Pope *Innocent* the thirds time, divers Noble-men and Others in the Countrey of *Alſatia*, contrary to the Traditions of the *Romiſh* Popes, did hold that every day was free for eating of fleſh, ſo it be done ſoberly: Alſo that they did wickedly in reſtraining Prieſts and Miniſters from their lawful Wives, for the which cauſe (as in the aforeſaid Authour) by this Pope *Inocentius* the *Vol.* 1. *pag.* 336.

third and his Biſhops, an hundred of them in one day was burned and martyred.

vol. 2. pa. 533. *Margret Smith* for dreſſing Fleſh in Lent.

Pope *Alexander* the third raiſeth Perſecution againſt the *Waldenſes* in the year 1160. after Chriſt (as it is mentioned in *Clerkes* book called *A General Martyrologie*,) *pag.* 105. for ſaying that fleſh and eggs may be eaten in *Lent*, and that there is no merit in abſtenence at ſuch times, and that it matters not for the place of their burial whether it were holy or no.

pag. 151. *Richard Shepman* for eating fleſh in *Lent*, and for working in holy dayes, and not coming to Church.

Vol. 1. *p.* 1015. *Gr. Vol. p.* 1098 *John Folcks* ſaid if that Queen *Maries* Image could ſpeak he would give her a halpworth of Ale, and that he did eat Cows milk upon the firſt Sunday in *Lent*, and that the Image of *Mary* was but a ſtock or a ſtone.

Richard Chepman for eating fleſh in *Lent*, and working on holy dayes and not coming to Church, and for not bearing the Palme, and deſpiſing bread and water.

p. 1099. *Vol.* 1. *p.* 873. *Jo. Bouts* did eat fleſh the Friday before Lent.

Hen. 6th dayes. Gre. Vol. p 815 That no man is bound to faſt in *Lent*, or other holy dayes appointed by the Church, for they were not appointed by God, but Ordained by the Prieſts, that every man may eat fleſh and fiſh on the ſame dayes when he will, and on *Fryday* is a free day to eat fleſh and fiſh.

Hen. 8th A godly Prieſt taught that eating of fleſh was not forbidden in the Scriptures.

Vol 2. *p.* 619. *George Wi cheart* was accuſed that he ſaid it was as lawful to eat fleſh on *Fryday* as on *Sunday*.

Vol. 2. *p.* 615. *James Ravelſon* and others condemned for reaſoning and conferring upon Scriptures, for eating fleſh upon dayes forbidden, for interrupting the *Fryar* in the Pulpit, for diſhonouring of Images, and of the Virgin *Mary*.

Vol 2. *p.* 82. The *Germans* complains of their forbidding the uſe of Meats, which God hath created for mans neceſſity, and taught by the Apoſtles indifferently to be received with thankſgiving.

Theſe Martyrs above mentioned were accuſed and condemned for practizing of theſe things above mentioned as Hereticks.

Gilburt Godfre, for abſenting himſelf from the Church on holy dayes.

William Becks and his Wife for not creeping to the Croſs on good Friday. *pag.* 532.

John Jones with three more were preſented for not keeping Divine ſervice on holydaies, and *Briſſyes* wife for not keeping the Church.

That for certain cauſes tythes may be with-holden from wicked Prieſts, and that every true Chriſtian man is a Prieſt of God, and its lawful for Chriſtian men to work on holy dayes, and that the relicks of dead mens bones ought not to be worſhipped nor digged out of Graves, nor ſet upon Shrines. *Vol. pag.* 268.

Tubibuſtre and his Wife and his Son in law, noted for ſeldom coming to the Church, and ſeeming to labour on holy-dayes. *Great vol. p.* 1098.

John Croſdel and two more for not coming to divine ſervice on holydaies, and working on the ſame.

Gilburt Godfre for abſenting himſelf from Church on holy-dayes.

Chriſtopher Eatle for working upon a piece of Fuſtin on a holyday, and being asked why he did not keep holydaies, he ſaid it were better doing that, then ſitting in an Ale-houſe being drunk. *Great vol. p.* 1101.

Lewis Bromfield for abſenting himſelf from Church on holydaies

William King was appeached becauſe he lodged *Thomas Man* in his houſe on certain holydaies, to whom reſorted many others. *Great vol p.* 1097. *p.* 757.

Iſbel Tracher would not go to Church but tarry at home, and keep her work as well as working-dayes, on the holydaies.

The *Germans* complains of their keeping ſo many holydaies, that they have ſcarcely time to gather the Fruits of the Earth, and that if there were not ſo many holydaies they could do it without loſe, and beſides that upon theſe holydaies innumerable of offences are commited and done rather then God honoured, for that cauſe the eſtates of the *Empire* thinks it beſt and moſt profitable for the Chriſtian Common-wealth, *Vol.* 2. *p.* 83. *Hen* 8th *dayes.*

that this great number of holydaies be diminiſhed, which ought rather to be Celebrated in ſpirit and verity, then with the external worſhip, and be better kept with obedience from ſin.

Vol. 2. p. 241. Hen. 8th. Many abjured and excommunicated; they ſaid that God Almighty bid them work one day as well as another, and that they need not faſt ſo many daies, nor to make ſuch holy daies.

pag. 15. *Latimer* in his book of Sermons ſaith, do ye ſee nothing in our holydays? Of the which very few were made at the firſt, and they to ſet forth goodneſs, but in ſome places theres no meaſure in making new holydaies, that no man may work, but what doth the people on theſe holydaies? doth the people give themſelves to godlineſſe or ungodlineſſe? *If* you ſee not, yet God ſeeth, God ſeeth the whole holydaies to be ſpent miſerably in drunkenneſs, in ſtrife, in envy, in dancing, dicing, idleneſs and gluttony, he ſeeth all this, and threatneth puniſhment for it; thus men ſerve the Devil, for God is not thus ſerved, albeit ye ſay ye ſerve God; no the Devil hath more ſervice done unto him on one holyday, then on many working daies.

Concerning meeting and convening together.

Vol. 2 p. 334. *Robert Andrew* for keeping diſputations of hereſie in his houſe, as *Hereticks* calls it. Some ſaid there was divers famous conventicles in the Primitive Church.

Great vol pag. 53. *Sicila* the Virgin was the means of converting 400 at one time about the year 227 in the fifth of the ten Perſecutions; and there was a woman Teacher before there was a *Pope*: So here you may ſee a woman teacher.

Vol. 3. p. 17. Queen *Maryes* dayes, ſome without authority took upon them to interpret and Preach the Word of God in publique and private places and their Churches.

Vol. 2 p. 127. Henry 8th daies In *Germany* upon a time as the people were reſorted to a back field or wood without the City, with a certain Preacher to hear Gods Word and to pray, the adverſary having intiligence, took about thirty of them, and two of them was beheaded, and the Judg had intended to quarter their bodies, and

and ſet them up in High-wayes.

Iſabel Treacher ſaid, ſhe could better inſtruct her Daughter *Ann* then many others, ſo ſee here is a woman Teacher which is no new thing.

For gathering together in the Evenings and Preaching among people.

Miles was accuſed that he ſhould Preach privately in houſes and open fields, yea man (ſaid *Miles*,) and on the Sea alſo ſayling in the Ship. *Great vol p* 1161.

Oliph wilt thou recant thy erronious opinions, if thou wilt, I will not pronounce Judgment againſt thee. pag. 751.

Miles I know I muſt dye once, I will not recant the truth, for I am corn, I am not chaff, I will not be blown away with the wind, and becauſe he would not, was martyred.

Robert Bartlet detected with a number more with him for reading and conſering among themſelves.

Some 9 detected to the Biſhop, that upon holydaies when they came from the Church, they uſed to reſort to one *Collins* his houſe and there keep their Conventicles. pag. 752. pag. 753

Agnis for Teaching *James* his words, and that a candel was not lighted to be ſet under a buſhel, but to be put in a candleſtick; and that ſhe taught a man how Chriſt went upon a Hill, and taught his Diſciples; heres a woman Teacher. And the Biſhops charged her to teach theſe leſſons no more nor her Children. pag. 755

Thomas Threadway and others for reading the Commandments in his houſe. pag. 755.

Roger Hearne and others ſat up all the night in the houſe of *Burant*, reading all night a Book of Scripture. *Anno* 1521.

Thomas Hardin, divers men reſorted to his houſe.

Henry Miller & many others, he had heard in his houſe before his Wife and Maid the Epiſtle of *James*, and other things without Book.

Durdant and many others, all theſe were accuſed at the Marriage of *Durdants* Daughter, and aſſembled together in a Barn, and had certain Epiſtles of *Paul* read, which Epiſtles they well liked.

Thomas Grove and many others were impeached, becauſe they uſed to reſort together in the houſe of *Thomas Man* to conſer of the matters of Religion.

John

Great vol. *John Youman* and many others was impeached becauſe they was preſent in the houſe of *John Barn* at the reading of the Scriptures.

VVylie and his Son becauſe they taught the Goſpel of *Matthew* and *Pauls* Epiſtles, was burned

John Little-page becauſe he had learned the 10 Cammandements in Engliſh of *Alian Thuſtors* wife in his houſe; hears a Woman Teacher.

pag. 757. Many went to the houſe of *Richard Naſh* to hear the ſaid *Richard* to read certain little Books, and many good things.

pag. 758. *Henry Ulman* and his wife, and *Ralph Carpenter* was detected, this *Carpenters* wife did bring the wife of *Henry Ulman* to a corner-houſe in *Friday*-ſtreet, having divers Books, to the intent they ſhould hear them read.

Richard Butler and many more were detected for ſpeaking

pag. 759. againſt the Sacrament of the Altar, and for reading two hours together certain Books in *Aſhfords* houſe.

John Word becauſe he had a Book of the Goſpel in Engliſh, and read it, which Book his Brother did read too, and ſpoke againſt Images.

Joan Gun and others, ſhe preached and taught the Epiſtle of *James*; ſo here you may ſee a Woman Teacher.

Ellice Naſh for ſpeaking in their houſe.

Many for reading Books and Scriptures, and conferring and talking together were detected.

Thomas Phillips and others being in a houſe did read Engliſh Books of the Epiſtle of St. *Paul* and others.

John Harris and others being together at *John Harris's* houſe did talk of the *Apocrypha* and the Acts of the Apoſtles, and was detected.

Roger Lyford and many other men and women were detected being in *Bridges* houſe reading in a Book.

Lawrence VVharfar and many others men and women, for reading the Epiſtle of *Peter* in *Robert Collins's* houſe.

For reading the Bible in *Robert Burgeſſes* hou e on *Holy Roods* day.

pag 762, *John Barbant* and many others for reading Books of Scrip-
763. ture in *J. Barbants* houſe at *Stanlack*.

A Famous Woman who could recite much Scripture and other Books, therefore when any Conventicles of theſe men

did

did meet, ſhe was ſent for to receit the Scriptures, and Commandements, and the Epiſtles of *Peter* and *James*; ſo you may ſee here was a Woman Teacher, and that it was no new thing; moſt of theſe perſecutions was in *Henry* the Eighth's dayes.

Henry the Eighth's dayes ſix men and women were detected to the Biſhop by *Roger Bonnet*, for that upon Holy-dayes when they go and come from the Church, they uſe to reſort unto one *John Collingworths* houſe, and there to keep their Conventicles. *Vol. 2. p.* 35.

Thomas Harding Martyr was ſpied reading a Book of the Scriptures, and was brought he and his Book before the Biſhop of *Lincoln* and ſo ſent to priſon, and they thruſt in his hand a little croſſe of wood with an Idol upon it, and they tied him to the ſtake, and when they had burned him, a great rabble of Prieſts much rejoycing at his burning, went to Church at evening Songs with ſinging, and chanting, and ringing, and piping of the Organs made the higheſt note, which are not worthy to have the name of Chriſtians. *Vol. 2. P.* 239. *Vol. 2. pag* 241.

Many abjured and excommunicated for being together at *Jo. Taylors* houſe at hearing of the Scriptures read and examined. *Hen. 8th. daies.*

In *Spain* and *Italy* abundance of Martyrs ſuffered, and was burnt, and their goods confiſcated and ſeized upon, ſome for entertaining Aſſemblies in their houſes, with great integrity of life, and retaining Aſſemblies in their houſes, for the retaining the Word of God, (ſo aſſembling in houſes is no new thing) and ſome they ſtopped their mouths that they could not ſpeak, and one becauſe he could not make Images which ſerve for Idolatry in the Temple, and becauſe he broke an Image of his own making was burned, and one for denying the worſhip of wooden Croſſes. *Vol. 1. p.* 171, 172.

Maryes dayes, *An.* 1556. one *VVilliam Tims* preached two Sermons in the woods, which woods were M. *Turrals*, the name of the one wood was called *Plumbrow*, and the other *Beacheſwood*, and there was at the ſame Sermon an honeſt man and his wife, *Jo. Gye*, which was *Turrals* man, which ſhortly after was known to his Maſter, how that his woods were polluted with unlawful Sermons, which he took very evil, and much doe was about it as unlawful Aſſemblies, which *Tims* told *Vol. 3. p.* 681.

told him that in K. *Edwards* dayes he did affirm the Truth, which he did now; and ſo then they charged the Conſtable with him, and had the Martyr before the Biſhop, and the Biſhop caſt him, (and *Tims* ſaid) I *truſt the Lord will bring your curſing into bleſſing*, and ſo the Biſhop condemned him, and gave *Tims* over to the ſecular power.

Vol. 1. *p.* 592. The Defence of *John VVickliffe* by *Jo. Huſs*, one of his principles were, that any might preach if he were a Deacon, without the Popes licenſe, being ſtirred by the Spirit of God, and would that all the Lords people were Prophets.

great vol. pag. 6. 4. The *Bohemians* ſaith, that the preaching the word of God is free for all men in all places.

Concerning denyal of the publick Worſhips.

Richard Mainard for diſturbing the ſervice of the Church with brabling of the New Teſtament, as they call it.

William Plain coming to Church reading of the Engliſh Bible diſturbed the Divine ſervice.

Vol. 2. *pa.* 532. *John Smith* for ſaying he had rather hear the Dogs bark, then Prieſts ſing Mattens and evening Songs.

Hen. 8*th. daies. pag.* 532. *John Humpher* for ſpeaking againſt the Sacrament and Ceremonies of the Church, and eight more was put up for ſpeaking the ſame words.

Vol. 3. *p.* 889. *Maryes dayes.* A poor Woman at *Exceter*, when the Biſhop asked her what ſhe meant by the Church, the Martyr anſwered, not your Popiſh Church full of Idols, but where two or three are gathered together in the Name of the Lord, to that Church ile go as long as I live.

Vol. 3. *p.* 800. *Richard Woodman* was firſt apprehended for reproving the Prieſt in the Pulpit, in the Pariſh of *Warkelton*, and was had before the Biſhop and after I was delivered I went from Pariſh to Pariſh to talk with them, and that with the chief of all the Country, and they complained to the Commiſſioners, and this *Richard Woodman* was burned at *Lewis* with nine more.

Vol. 3. *p.* 386. *Maryes dayes.* *Thomas Jueſon* Martyr, ſaid, he believed all the Ceremonies now uſed in the Church of *England* are vain, ſuperfluous and naught.

VVickliffe ſaith that the Church of *Rome* is a Synagogue of Satan,

Satan, (*p.* 568.) that if a Biſhop or a Prieſt be in deadly ſin, he ſhould not order to conſecrate nor baptize.

M. *Caſtle* for reading the Scriptures in the Church.

M. *Pattis* and M. *Gallis* for vexing the Curate in the body of the Church, that he had much ado to make an end. *Gr. Vol. p.* 1097.

Thomas Langam with three more were preſented for diſturbing the divine ſervice, (as they ſaid) one for preaching without the command of the Pope. *p.* 1097.

Andrew Kemp, with two more, for diſturbing the ſervice of the Church (by) ſpeaking of the New Teſtament.

Mr. *Gallis* for with-ſtanding the Curate, cenſing the Altar, ſaying to him he did nothing. *p.* 1097.

One for calling his Vicar a Poll-ſhorn-Prieſt was abjured. *p.* 765.

Some matter of nine denyed the Popes Supremacy, they ſpoke againſt the Sacrament, and the Popiſh Ceremonies, in ſaying they robbed God of his honour, and Chriſt of his death and glory, and would not come to the Church, without it were to the defacing of that they did there. *vol.* 3. *p.* 704. *Great vol p.* 755.

John Mill ſent with many others, becauſe they would ſay no Prayers when they come to the Church, and ſet mumming like beaſts (as they ſaid.)

William Treacher for keeping *Thomas Groves* in his houſe on *Eaſter* and *Chriſtmas*, becauſe he would not come to the Church, and for diſſwading worſhipping Images. *p.* 755.

And there was a Woman ſaid ſhe might as well drink upon the Sunday before Maſſe as any other day. *p.* 1521.

The Daughter of *Phippe* ſhe ſaid ſhe was as well learned as the Popiſh Prieſts. *pag.* 559.

John Clark was heard to ſay that all the world was as well hallowed as the Church-yard, and that it was as good to bury in the field as in the Church-yard.

George Wiſe-heart ſaid that it is vain to build to the honour of God coſtly Churches, ſeeing that God remaineth not in the Churches made with mens hands, nor yet can be in ſo little a ſpace as betwixt the Prieſts hands.

Doth the Prieſts therefore ſin or not, that bargain for money to pray for the ſouls? let thou and thy money go to the Devil, that think that the gift of God is to be bought *v.* 1. *p.* 650 *Rich.* 2*d. dayes.*

bought or ſold; verily Prayer is the gift of God, as alſo preaching, truly Chriſt caſt out ſuch Merchants out of his Church.

Vol. 3. *p.* 296. *Maries dayes.*

M. Plege for not coming to his Pariſh Church.

Certain Biſhops talked with *Bradford* in priſon, Biſhop of *York* ſaid it is a pretty matter that you will take upon you to judge the Church, I pray you where hath your Church been hitherto.

Bradford, *I will tell you, or rather you ſhould tell your ſelf, if you will tell me one thing, where the Church was in* Elias *his time, when he ſaid he was left alone, and ſo the Church is not ſeen by you, becauſe it is not viſible.*

Examination of Bland *before* Jo. Barker.

Vol. 3. *p.* 368.

WIll you go to Church and follow the Queens proceedings?

Bland, May a man do any thing that his Conſcience is not certified to be good?

Saith *Barker* by St. *Mary*, I will give thee ſix faggots, or that thou ſhalt go unburnt, Hence Knave, Hence.

Vol. 1. *pag* 524.

The Plowman in his complaint ſaith, that the true ſervice of God ſtandeth not in long prayers, but in the keeping Gods Commandements; again he ſaith, that their ſinging in Churches they turn Gods words into ſongs and tales, and that they do falſly call it Gods ſervice, and that weeping for ſins is better.

William Smith and his wife, *John Cook* and his wife, were preſented for not coming to the Pariſh Church.

John Green and 9. more were preſented for contemning the Ceremonies of the Church, ſome for walking with their *Caps* on, and ſome for turning their heads away, and ſome for ſitting at their doors when the ſervice was in the Church.

Vol. 3. *p.* 258.

M. Hawks for not coming to the Church and receiving men of the new learning.

Why will you not go to evening ſong? Becauſe I have no edifying thereby, ſaith *Hawks* to Biſhop *Bonner*.

Great vol pag. 757.

M. *Blag* for not coming to his Pariſh-Church, and not confeſſing nor receiving.

Thomas

Thomas Man becauſe he read ſome ten years agoe, how that *Adam* and *Eve* being expelled out of *Paradiſe*, and ſpeaking againſt ſinging of Service uſed in the Church, he was burned.

John Whiteman at *Oſtend* in *Flanders*, had his hand cut off, and his body ſcorched to death, for taking the Idol off the Sacrificers head, ſaying, *Is this your God*, and trod it under his feet.

Queen *Maries* dayes, *Lawrance Sanders* Martyr, was accuſed for deviding himſelf from the Church, and was burned at *Coventry*. *Vol.* 3 *p.* 138.

Doctor *Cranmor* they told him, that his opinion was contrary to the Church, and ſuffered for the ſame. *Vol.* 3. *pag.* 46.

The Biſhop ſaid to *Elizabeth Toung* before the Chancellour, *Art thou content to go to Church? Elizabeth*, I will not go to the Church, either to Maſs or Mattins.

One *Petidue* burned about the parts of *Suffolk*, for coming to the Church merrily, telling the Prieſt, that after he had drunk up all the Wine alone, he after bleſſed the hungry people. *Vol.* 2 *p.* 437. *Hen.* 8*th. daies.*

Thomas Man Martyr, He ſaid, *He believed all holy men of his Sect was onely Prieſts*; He ſaid, *That Pulpits were Prieſts lying Stooles, and the Popiſh Church was not the Church of God, but a Synagogue*; and he affirmed, *that the Father of Heaven was the Altar.* *V.* 3 *p* 27. *Hen.* 8*th. dayes.*

Concerning Croſſes, Images, Idols and Sacraments.

Maries daies, there its ſaid, they that hold the Croſs of Silver or Gold, ought not to be worſhipped with kiſſing of it and bowing and kneeling to it, are enemies to Chriſts true Croſs, and take away the means that might ſet out the Glory of Chriſt Jeſus. *Vol.* 3 *p.* 536.

Maries dayes, *John Mandal* ſaid, that Woden Images, were good to roſt a ſhoulder of Mutton, but evil in the Church, whereby Idolatry was committed. *Vol.* 3 *p.* 679.

Five was burnt by the Biſhop of *Canterbury* when Queen *Mary* lay ſick, theſe five was burned for confeſſing that they ſhould not pray to the Lady nor to Saints, becauſe they be not Omnipotent; It is Idolatry to creep to the

Croſs, and *John* forbiding it, ſaying, *Beware of Images*, and for confeſſing that an evil man doth not receive the Body of Chriſt, and for not believing the Sacrament of the Altar, ſaying, We believe nothing which is Temporal according to *Paul*.

Vol. 3. *p.* 892. *pag.* 887. *Thomas Held* was burned for ſaying, *The Sacrament of the Altar was an Idol.*

Deiners wife before Doctor *Spencer* Chancelor of *Norwich*, ſayes ſhe, *There is no Sacrament of the Altar in Gods Book that ever I could finde throughout*: Doctor, What doſt thou call Gods Book? Martyr, *The Old and New Teſtament* (her's a woman Teacher.)

Vol. 1. *P.* 864. *Hen. 6th dayes.* *William Tayler* was apprehended & adjured in the year 1421. was complained of for ſaying, That no humane perſon ought to be worſhiped, but onely God is to be adored, and that the Saints are not to be worſhipped nor invocated.

Certain were accuſed by the Arch-Biſhop *William Courtne* at the Town of *Leſter*; and theſe were their Principles, that Images ought not to be worſhipped, and that a man need not ſet up a Candle before them. That no Croſſe ought to be worſhipped. That Maſs and Mattins ought not with a loud high voice to be ſaid in the Church; that every lay-man in every place may preach the Goſpel; that no Oblations ought to be uſed at the Funerals of the dead; that every good man though he be unlearned is a Prieſt: Whereupon the Arch-Biſhop when he was at the Maſs, at the Altar in the Monaſtry, curſed them with *Bell Book* and *Candle*.

vol. 3. *pa.* 376. *Maryes daies.*

Vol. 1. *p.* 869. *Hen 8th dayes.* She ſaid to the Biſhop of *Wincheſter*, *That the Law of God forbids to make any Image of God to any manner of Likeneſs.*

William White Prieſt, ſaid that men ought not to worſhip Images, nor other Idolatrous Paintings.

Vol. 1. *p.* 671. *Henry* the fourths dayes, *William Chatris* he ſaith, he will not worſhip the Croſs on which Chriſt Suffered, but onely Chriſt that ſuffered on the Croſs.

Vol. 2. *p.* 712. *Edward* the ſixth dayes, Books onely ſerve to be read, and not to be kneeled unto and worſhipped; for ſo are they no Books, but are made Idols, and are to be broken.

Great vol p. 1095. *Donimick Williams*, for not receiving the Sacrament of the Altar at Eaſter.

Nine

Nine perſons preſented for not confeſſing in *Lent*, and not receiving at *Eaſter*.

For ſaying nothing ought to be worſhipped which is graven with mens hands. *pag.* 765.

Twenty two for not receiving the Sacrament.

Some for that they could not follow the Croſs in proceſſion, and ſo they were burned together. *Vol.* 3. *p.* 703.

The firſt Croſs and Altar within this Realm, was ſet up in the North parts, by the King of *Northumberland*, kneeling and praying thereto, in the year 784. *Vol.* 1. *p.* 171.

Agnis Prank and others, for that they turned away their face from the Croſs upon *Eaſter* day, was detected. *Greatvol. pag.* 752.

Richard Volman for ſpeaking againſt Images, Pilgrimages and Oblations, and the Sacrament of the Altar. *pag.* 759.

Henry Vlman and many others, for ſpeaking againſt the Sacrament of the Altar, and ſaid they were trifles.

Biſhop Boner ſaid to *Hawks*, *Will you have no body pray for you when you are dead?* *Vol.* 3. *p.* 259.

Hawks. No ſurely, for a man being dead, it profiteth nothing at all; *B. B.* ſaid, *Thou art a fool* to *Thomas Hawks* Martyr; *Hawks* ſaid, a Biſhop muſt be blameleſs or faultleſs, ſober, diſcreet, no chider, not given to anger, in reproof to Biſhop *Boner*.

Hawks ſaid to *Chad*, The Croſs of Wood, Silver, Copper or Gold is an Idol, and ſaid, what difference is there between an Image and an Idol; and ſaid, have not your Images feet and go not, eyes and ſee not, ears and hear not, hands and feel not, mouths and ſpeak not, and even ſo have your Idols. *Vol.* 3. *p.* 261.

Pope *Leo* contrary to the Law of *Gregory* the fourth his Predeceſſor, did ordain the Croſſe, (all ſet with gold and pretious Stones,) to be carried before him like a Pope. *Vol.* 1. *p.* 177. *Anno* 866.

Richard Luſh ſaid that Images are not to be ſuffered in the Church, and that all that kneel to Images at the Church be Idolaters. *vol.* 3. *p.* 827.

The old Counſels commanded that no man ſhould kneel down at the time of Communion, fearing leaſt they ſhould commit Idolatry, and a long time after the Apoſtle *Turtullian* writeth that women carried it home with them, *vol.* 2. *p.* 780. *Ed. 6th d. An.* 1220

them, and wrapt it up in their chests, and Priests many times sent it to sick bodies by a child, so if it had been God they would have given it more Reverence; but about 300 years ago one *Honorius* the third, Bishop of *Rome*, took him and hanged him up, and caused men to kneel and crouch down, and all to be-god him, so worship the Sacrament.

Concerning Bells.

Vol. 1. *p.* 212. *pag.* 7. POpe *John* the fourteenth proceeded first to the Christening of Bells.

And though the Church of *Rome* do minister Sacraments, yet it giveth not power to make Sacraments, much lesse to worship them; though they have authority to baptize men, yet it extendeth not to baptize Bells, and Christen Bells, neither have they authority by Gods Word.

Vol. 1. *p.* 869. That Bells were ordained for another end then to fill the Priests purses.

Great Vol. pag. 1098. The Curate of St. *Katherines* preached Sermons without ringing of a Bell, and called them together by a Bedle.

Vol. 2. *p.* 82. The *Germanes* complaining of the popish baptizing of Bells, that such Bells so baptized do drive away evil spirits, and that a great number of God-fathers were appointed, especially such as are rich, which at the time of baptizing holdeth the rope wherewith the Bell is tied, the Sofferin speaking before them, as is accustomed in the Baptizing young children, they altogether do answer and give a name to the Bell, the Bell having a new Garment put upon it, as is accustomed to be done unto the Christians; after this they go unto sumptuous banquets, whereunto all the Gosips is bidden, that even in a small Village, a hundred florences are consumed, which is a thing unlawful, and ought to be abolished.

Vol. 1. *p.* 165. *Vol.* 3. *p.* 256. *Maryes dayes.*

Concerning Baptism.

THat they should take no Money for baptizing Infants, *Anno.* 729.

Hawks said, I deny all things invented by men, your Oyl,

Oyl, Spittle, Cream, Salt, Candle, Conjured Water.

Huſſy, Biſhop *Boner* called him into his Orchard, and ſaid to another Biſhop, that he would not have his Child Chriſtned.

Articles Miniſtred, M. *Benbridg* ſaith, That Baptiſm is not Adminiſtred at this preſent, ſo as it was in the Primative times. Secondly, That the Church hath not the ſame power and ſtrength to work.

Maries dayes, one *Smith* before *Boner* ſaith, The Ceri- *Vol.* 3. *p.*
mony of Water bringeth not unto the Holy Ghoſt; and 400.
likewiſe it is a ſhameful blaſphemy againſt Chriſt, to uſe mingle mangle in Baptizing Infants. Biſhop *Boner*, *I tell thee, they that die before they are Baptized are Damned.* Smith, Ye ſhall never be ſaved by that belief: ſhew me, are we ſaved by Water, or by Chriſt? *by both*, ſaith the Biſhop; *Smith*, Then Water dyed for our ſins, and ſo muſt ye ſay, that the Water hath Life, and it being our Servant, and created for uſe is our Saviour, this is a good Doctrine, is it not Biſhop *Boner*? Chriſt ſaid, *Little Children come unto me that are born of VVater and of the Spirit. Smith*, *John* ſaith, *Except a man, &c.* Now if Baptiſm preached to me the waſhing in Chriſts Blood, and Chriſt ſaid, *Let little Children come to Him*, and not unto Water, except ye come as little Children, ye cannot enter the Kingdom of God.

Baptizing in Rivers and not in Fonts, and Baptizing a- *Vol.* 1. *p.*
mong the old *Romans*, was not uſed with ſo many ceremo- 154.
nies as ſince, which was in the year 604.

The vertue of Baptizing lyeth not in hollowed Water, *Vol.* 2 *p.*
or in other outward things, but onely in Faith. 598.

Roger Brag, his Wife refuſed any Child to be dipt in the *Henry*
Font. 8*th daies*

Joan VVard, *Allis Benlyes* Wife, refuſed any Child to be dipt in the Font.

Mother *Beriff* Midwife, refuſed to have her Child dipt in the Font.

They commanded in a rage a poor man to Baptize *Vol.*2.*pa.*
his Child in the Kings name, or elſe he ſhould be burn- 202.
ed. *Hen.* 8*th.*

Several

Vol. 3. *p.* 627. MAries dayes, *Green* recites that St. *Auguſtine* wrought and commanded that no man ſhould be put to death for his Religion.

*Vol.*3.*pag* 454. *Latimers* Sermon the matter in it ſaith, the great occaſion of the loſſe of Chriſtian men that daily kill their own Nation, that the very great true number of Chriſtians is decayed by the murdering and killing of one another, to the utter undoing of Chriſtendom.

Huſſy ſayes to Biſhop *Bonner*, If you deſtroy a man in your anger, when you have done you cannot ſo much as make a little finger; If I do thee any wrong ſayes *Bonner*, the Law is open, take the Law of me.

VValter Bruit ſaith *Paul* ſaith, he would not have the body killed, though it be for Fornication, but have them mortified by the Spirit, by which ſaying we confirm that killing of men for Hereſie is one of the moſt wicked ſins, and doth a moſt great hurt in the Church.

Vol. 1. *p.* 639.

great vol. p. 1837. *Thomas Spurdance*, the Biſhop ſaid to him, *You ſhall be compelled by the Law whether you will or no.* *Thomas*, ſo did your Fathers intreat Chriſt and his Apoſtles, who put him to death by their Law, and ſo likewiſe ye have a Law which is Tyranny, by that ye would enforce me to believe as you do, but the Lord I truſt will aſſiſt me againſt all the beggerly Ceremonies, and make your fooliſhneſſe known to all the World one day.

Vol. 1. *pag.* 217. The Counſel of *Laterin* under Pope *Nicholas* the ſecond invented the new found device of Tranſubſtantiation, about *Anno* 1059.

*Vol.*1 *pag* 248. It was then Decreed that Monks and Prieſts ſhould rule over the people.

And then it was Decreed concerning broydered hair and wearing of Garments.

Hen. 1*ſt. dayes.* *Holland* the Martyr told biſhop *Bonner*, I dare be bold in God to ſpeak, that God will ſhorten your hand of cruelty, and that you ſhall not moleſt his Church, and this ſhall you in ſhort time well perceive.

Vol. 3. *p.* 877. *M. dayes.* *John Aprice* told the biſhop that his Doctrine was agreeable

able to the World, and embraced of the ſame, and that they were not agreeable to the Scriptures, for ye make laws to kill men, and make the Queen your Hangman.

The Preſident exhorted the people to obedience to the Sea of *Rome*, and the Preſident, and the Monk and others kneeled down, but the Miniſter and all the people would not kneel down, nor make no ſign of token nor reverence; and when the Monk had done Preaching, the people inſtantly requeſted that the Miniſter might Preach, alleadging that the Monk had not ſpoken according to the Word of God, and the Preſident would not grant it, but admoniſhed them in the Name of *King* and *Parliament*, to be obedient to the *Pope*. *Vol. 2. p. 202. Hen. 8th.*

And concerning Burials, which the True Chriſtians the Body of them, there was a difference between them and Infidels, for they were partakers of the Glorious Reſurrection, and ſo their cuſtom was to follow the dead to the Grave reverently, with a ſufficient company, exhorting and admoniſhing all men diligently to prepare themſelves, and comforting the Parents and Friends of them that be dead, out of the Word of God; but as for uſing Candles, Lights, Prayers for the dead, ringing of Bells, this was denyed, *Anno.* 1562. as ſaith the *Waldeneſſes*, for the which they were perſecuted and Martyred. *Vol. 2. p. 203. Hen. 8th.*

The *Bohemians* that they ſhould Preach that the Inventions of the order of beging Fryars was Diabolical. *Great vol p. 604.*

And they ſay, They make Merchandize of Prayers, and that they are known by their long coſtly and ſuperfluous Garments (*great vol. p. 602.*) then they walk very unlike to Chriſt, and ſo the Prieſts are covetous, from the higheſt to the loweſt, and that they ſell their Sacraments for money, which is a great hereſie, which God commanded they ſhould give freely, and that they are covetous, from the higheſt to the loweſt, and Preach for covetouſneſſe, and Chriſt bid them Preach freely; and ſo the Prieſts and Biſhops are idle, and eat the Bread of idleneſs which others labour for, and the Biſhops takes Bribes and Gifts, who ſits in ſpiritual judgement. *Vol. 1. P. 141. pag. 161.*

The Heathen that cruelly tormented the Chriſtians,

told them their Crucified Chriſt is but a yeſter-dayes God, the Gods of the Gentiles is of more antiquity.

Vol. 2. *p.* 544. *Hen.* 8*th.* M. *Franklin* ſet up a Paper at the Quire door againſt *Teſtwoods* ſect, then *Teſtwood* plucked it down, and then there was a conſpiracy of Prieſts againſt him at *Windſor*.

Vol. 2. *p.* 699. *Edw.* 6*th daies.* *Peter Marter* diſputed in the Univerſity of *Oxford* with Doctor *Chedſey*, about the Sacrament, and about the Eccleſiaſtical Laws, for the forcing and compelling whereof, thirty two perſons were apprehended by Act of Parliament.

Vol. 2. *p.* 400. *Hen.* 8*th.* *John Lambert* Martyr, findeth fault of the Prieſts taking money for Marriage, and for receiving the Sacrament.

pag. 188. One Counſel burned anothers Decrees.

Vol. 3 *p.* 148. *Ethelbert* King of the *Eaſt Angles*, was beheaded by the Council of King *Offas* Wife, whereupon through the repentance thereof, made the firſt *Peter pence* to be given to *Rome*, about the year 598.

Great vol p. 1737. Thirteen perſons, they ſaid the Sea of *Room*, is the Sea of Anti-Chriſt, the Congregation of the wicked, *&c.* whereof the *Pope* is the Head under the Devil, *Anno.* 1556. Q. *Maries* dayes.

Vol. 3. *p.* *Auſtin* reproves them for going Hawking and Hunting.

Vol. 1 *p.* 252, That Prieſts ſhould not reſort to Taverns, and ſit drinking by the fire ſide.

Vol. 3. *p.* 991. *John Fritb*, he was ſent to the Butchers ſtall, I mean Biſhop *Stocklyes* conſiſtory, ſaith he, Pope *John* the twenty ſecond a Monk, he proclaims them Hereticks, which

Vol. 1. *p.* 446. taught that Chriſt and his Apoſtles had no poſſeſſions of their own in this World.

Vol. 1. *p.* 410. *Arnoldus De nova vila* condemned of Hereſie, ſaith, that the Deviners do evil in mixing Phyloſophy with Divinity, and that they ought not to Sacrifice for the dead.

Vol. 3. *p.* 553. *Maries* dayes, there was one ſaid, he never liked Fryers in his life, and called Monks *Belly Gods*.

William Clinch, For burying his Wife without *Dirig.* That it is no ſin to withſtand Eccleſiaſtical Precepts.

Vol. 3. *p.* 330. Pope *Innocent* the third, compelled Prieſts to abjure lawful *Matrimony*.

In

In *Henry* the fourths dayes was the firſt burning for denying of the Pope, who burned *VVilliam Sautre.* *Vol. 1. p. 674.*

Two Prieſts put a mouſe at *Exeter* into the conſecrated Hoaſt, which the mouſe did eat, for the which one of theſe Prieſts were burned.

The Parſon and *Curate* of Saint *Antlings*, for not uſing the ceremony of the Holy Water, and not going the Proceſſion.

That the Word of God and God to be all one, and that he that worthily received the Word of God, received God; in *Eliz.* Book, one *Joris* who ſuffered death, which one *Marq.* who told *Joris*, that he would put him in a hole and feed him with Bread and Water to tame his tongue, but *Joris* told him, that neither him nor all the World beſides ſhould ever be able to let me from praying God in my heart, nor ſhould ſit as Lords over my Conſcience: *Marq.* Goaler take him and put him in the Hole, and they put him among the Thieves till they burned him. *Vol. 2. p. 27. Henry 8th daies Vol. 3. pag. 48.*

Eliz. Book, *Guy Dobrez* ſaith, he profited more in the School-houſe of his Priſon, then ever he did in all his life before; for I have the Holy Ghoſt, who is my conſtant Inſtructer and School-maſter, teaching me how to handle my Weapons, to fight againſt my afflictions, and Satan who is the ſworn enemy of Gods Elect. *V. 3. p. 37*

One *Sanctus* in the Primative Church in the ten Perſecutions, he would neither tell them his name, nor what Countrey he was of, nor what City he was brought up in, neither he was a free man or a Servant, but to every queſtion asked, he ſaid, he was a Chriſtian, in the Latine Tongue, though they tormented him more then what the matter of a man could bear, as his Perſecuters thought, who clapt plates of Braſs to the moſt tender places of his Body, wherewith his Body being much ſcorched, yet he never ſhrunk. *Vol. 1. p. 60.*

Henry the fourths dayes, *VVilliam Thorp* againſt Organs ſaith, That worldly lovers delights and covets, and travels to have their wits quickened and ſoliced, but faithful lovers, all their delight is to follow Jeſus Chriſt: Arch-Biſhop, *Is it not Lawful to have Organs in the Church to worſhip* *Vol. 1 p. 669.*

God with all? Thorp, by mens ordinances, but by Gods Ordinances a Sermon to the peoples underſtanding, is more pleaſant to God, and no body may joyn with the World, and reign with Chriſt.

pag. 152. About the year 600. concerning the Churching of Women, if ſhe ſhould enter the Church the hour after, to give thanks therein (its lawful.)

p. 92. That women that advance themſelves in putting on of ſilk and purple, cannot lightly put on Chriſt.

Vol. 3. *p.* 98. The uſe of an unknown tongue in the adminiſtration of the Sacrament, is not to be had in the Church.

Margret Bray who alſo preſumed upon her the office of Midwife: Papiſt, that none may be ſuffered to be Midwives, but ſuch as are Catholick, for at ſuch time it requires a great company of women to be aſſembled.

Elizabeth ſaid to her ſiſter *Iſabel*, if ſhe knew ſo much as ſhe did, ſhe would never go no more Pilgrimage, which was ordained of Doctors and Prieſts for gain and profit.

Iſabel, I dare ſay, your Curate never learned you, *He ſhall never know ſo much*, ſaith *Elizabeth*. Her's a Woman Teacher.

John Clark ſaid, that Holy Bread and Water was but vain Glory of the World, and that God did not make their Prieſts.

The *Biſhop* would have had *Huſſy* ſet his hand to a Paper that he had drawn up; he ſaid, you ſhall not get me to ſet my hand to any thing of your own deviſing. Biſhop *Boner* when he could not get him to ſet his hand to the Paper, he ſaid, Take it in thy hand and give it to me again; *Huſſy* ſaid, What need the Ceremony.

The *Germains* complains of the hollowing of the Church-
Vol 2. yard with great Pomp and expence, and the Clergy re-
pag. 83. quiring gifts of the people.

Hen. 8*th.* Farther they complain againſt Impropiations, and how
dayes. that the hireling Prieſts devour the ſheep, and their buying and ſelling of burials, and burying for mony, and alſo their complaint was againſt Eccleſiaſtical Judges, which taketh no thought but onely for money, being evil conditioned men; Likewiſe the Heads of the Church of *Rome*

ſome-

ſomewhat before Lent, do practice reſtraining from Marriage, notwithſtanding the Clergy lives licentiouſly, if a man do Marry without compounding with them; but if they can get money by their Marrying, then they make it lawful, whereby they drag the *Germains* purſes, though before unlawful by them, and ſo the poor men payes, and the rich men often eſcapes.

Concerning Tithes.

THere it is ſaid Pope *Innocent* the third brought firſt into the Church the paying of Tithes. *Vol. 1. p.*

Richard the ſeconds dayes, there it is ſaid that Tithes 336.
is Almes-Deeds, or works of Mercy. *Anno*

The *Bohemians* in their Chriſtian Exhortation to Kings 1220.
and Princes in the fifteenth Article ſaith, That they re- *Vol. 1. p.*
ceive Tithes of men, and will of right have them, and 602.
preach and ſay that men are bound to give them Tithes, *Great vol*
and therein they ſay falſely, for they cannot prove by the *p. 602.*
new Teſtament that our Lord Jeſus Chriſt commanded it, *Hen. 5th*
and his Diſciples warned no man to do ſo, neither did *dayes.*
themſelves receive them, but although in the Old Teſtament it were commanded to give Tithes, yet it cannot be proved that Chriſtian men are bound thereto, for this Precept of the Old Teſtament had an end, in the firſt year of our Lord Jeſus Chriſt, like as the Precept of Circumciſion; Wherefore welbeloved conſider and ſee how your biſhops ſeduce you, and ſhut your eyes with things that have no proof; Chriſt ſaith in the 11. of *Luke*, *Give alms of thoſe things that remain*, but he ſaid not give the tenth of the goods which ye poſſeſſe, but give alms; but when they hear the word they may ſay as the Lawyer ſaid to Chriſt, Maſter, when thou ſaiſt ſo thou giveſt offence.

Richard Hunne had preached and publiſhed that paying of Tithes was never ordained to be due, but onely by *vol. 2. p.*
the covetouſneſs of Prieſts, Biſhops, Teachers and Preach- 14.
ers, but no doers, but catching ravening all things, *an.* 1514. *Hen 8th*

William Thorp againſt Tithes, in the Old Law and New *Vol. 1. p.*
under the Goſpel, Tithes the Levites God ordained that 669.
the Prieſthood ſhould take for their livelihood to do their *Hen 4th*
office, the tenth part of thoſe Tithes in the old Law which *dayes.*

God

God commanded, but now I say in the new Law neither Christ nor his Apostles took Tithes of the people, nor commanded people to pay them, neither to Priests nor Deacons.

Vol. 1 *pa.* 633. *Walter Bruit* Martyr against Tithes saith, I marvel that you learned men do say that the Christian folks are bound to the small Ceremony of the payment of Tithes; so if you be Circumcised Christ profits you nothing, for he that is Circumcised is bound to keep the whole Law, in the like manner we may reason, if we are bound to pay Tithes, we are debtors and bound to keep the whole Law, so either we are bound to keep them all or none, and so did the Ceremony utterly cease at the coming of Christ.

For honouring of priests.

About the time of Pope *Pelagius* the second, (and before the year 590 for in that year Pope *Pelagius* died according to former writers) there was a Decree made called the *Canon of Matiscon*, for honour of Priests, in Latine it runs thus, *Consilium Matisconence secundum*, And thus it was read, *cap.* 15 by the said Counsel.

1 That if a Lay-man shall meet in the way some better man of the Clergy, the Lay-man shall in the lowest manner of courtesie stoop reverently and bow down to him.

2 If the Lay-man be on horseback and the Priest also, then the Lay-man to put off his hood off his head and do his duty of Salutation.

3 But if the Priest be on foot, and the Lay-man on horseback, incontenently he shall light from his horse, and perform his due honour to the said Clerk.

4 Whatsoever he be that shall transgresse these Canons, which be decreed by the Inspiration of the Holy Ghost, let him be suspended out of the Church, which he will not honour in her Ministers, even so long as shall please the Bishop of that See, *&c.* and for proof of this read in a book called *The Defence of the Priests marriages*; Imprinted at *London* by *Richard Jugge* printer then to the Queen *Mary* of *England*, and dedicated to *Philip* and *Mary*, who were the chief Rulers of the Land.

But

But I find in the book of Martyrs *pages* 496 & 500, and it was in Queen *Maries* dayes, *Anno* 1555. that Doctor *Nicholas Ridley* refused to move or put off his cap, before the Court in honour of the Pope, or to the Cardinal the Popes Legate; for said *Brooks* then Bishop of *Gloceſter*, put off your cap Mr. *Rid'ey*, and put you on this Surplice. *Ridley* said *Not I, truly.* Said *Brooks*, but you must: but *Ridley* said *I will not*; *Brooks*, Thou must make no more ado, but put on the Surplice; *Ridley*, *Truly if it come upon me, it ſhall be againſt my will.* *Brooks*, Will you not do it upon you? *Ridley*, *No, I will not.* *Brooks*, It ſhall be put upon you by one or other.

THE END.